

weaknesses and his difficulties, not in order for his neighbor to praise and glorify him, but out of love for the other person. They godly person does not want to scandalize. He explains the truth which he is living, and, even if he is not able to convince him who has not reach the demanded progress, he shows condescension and forbears his weakness. Godly becomes he who strives for the progress of the others. He shares his joy with him. He discusses his ponderings, even if they offend him. And he trusts God in everything, something that makes him a child of God and not a controller of people. He does not want flattery, because he does not need it, since he is interested in the will of God and not human glory. And he has the humility and to carry his own cross and the cross of the others, for the glory of God and not for his personal validation. The godly person, in the end, fights to be humble.

Let us follow this path in Church.

T. M

SUNDAY, AUGUST 8, 2021 7TH SUNDAY OF MATTHEW

Emilian the Confessor & Bishop of Cyzikos , Our Holy Father Myronus the Wonderworker, Bishop of Crete, Holy New Martyrs Triantaphillus of Zagoras and Anastasius of Thessalonica , Gregory of Sinai and Mount Athos , Kallinikos, Metropolitan of Edessa and Pella , Afterfeast of the Transfiguration of our Lord and Savior Jesus Christ , Anastatios the Martyr from Bulgaria

tone of the week : Second Plagal Tone

EOTHINON : Seventh Eothinon

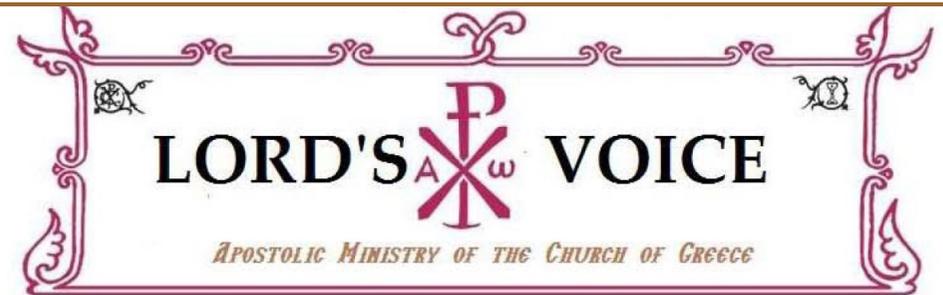
EPISTLE READING : St. Paul's Letter to Romans 15: 1-7

Gospel Reading : Matthew 9:27-35

SUNDAY, AUGUST 15, 2021 The Dormition of our Most Holy Theotokos and Ever Virgin Mary.

EPISTLE READING : St. Paul's Letter to Philippians 2:5-11

Gospel Reading : Luke 10:38-42, 11:27-28



69TH YEAR AUGUST 8 2021 PAMPHLET # 32 (3558)

THE GLORY OF PEOPLE OR THE GLORY OF GOD

The criterion of the journey of our life and of human relations is what pleases us. It does not concern only our character and our choices in relation to the way of life and the culture which we follow. It has to do with our desire. With what pleases us. And the sides of pleasing are usually two. The one is related to the others. I do whatever the others want and thus their favor is secured. On the other hand, I do whatever I like, because I want to please myself. There also is a third criterion. I do whatever will please God, according to His commands and Gospel.

The people-pleaser

We are characterized and are people-pleasers, narcissists or religious people. The people-pleaser strives for his image among people. He easily becomes a hypocrite. He believes some things, he does other things, he would want to do other things. However, because the way of adopting his image by others prevails, he prefers to not reveal his true self, or to do

THE SUNDAY EPISTLE (ROMANS 15:1-7)

Brethren, we who are strong ought to bear with the failings of the weak, and not to please ourselves; let each of us please his neighbor for his good, to edify him. For Christ did not please himself; but, as it is written, "The reproaches of those who reproached thee fell on me." For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, as Christ has welcomed you, for the glory of God.

things that will please the others, so as to be able to secure their praise. The person then portrays roles, and in the end, is identified with them. He does not want personal cost in his life, and for this reason, he makes difficult decisions, that presupposes the truth, but he chooses to be pleasant, in order to gain.

He follows the path of the many. He thinks that thus he will be happy, having the glory of people. He is not able, however, to understand that people-pleasing chokes the soul's thirst for truth. It changes the gifts. It makes the image, the appearance, a goal itself, and it does not allow boundaries for inner fullness, resulting in pleasure being temporal, and anxiety governing the being.

The narcissist

The narcissists again, are not at all interested in the others' opinion. They seek to please their own selves. They identify happiness with their image, and are so very absorbed by their ego, that they don't want to look next to them. The narcissists are selfish. They believe that they are infallible and that even if the others seem to be right in something, there are justifications why this right is not able to prevail. The narcissists consider themselves sinless. Even if they accept, in general, that they will have some sin, nevertheless, they consider it unimportant, and that it can't harm them. If, furthermore, the narcissists have the position of authority, of whatsoever form, then they are not able to accept others, aside from the flatterers. Even however, if they aren't the ones in control, the narcissists consider themselves the criterion of truth, authorities, whom the others cannot understand. They are unsuitable for genuine human relationships, and whoever is not able to be truly and lovingly related with the neighbor, cannot really be happy.

The godly person

The religious person, if he manages to not be trapped in the logic of people-pleasing or of narcissism, is able to become a godly person. So long as he fights for love. Whoever of us have strong faith, ought to forbear the weaknesses of those who have weak faith, and to not do whatever is pleasing to us" (Rom. 15:1), writes the Apostle Paul. Godly becomes he who loves his neighbor in such a manner that he takes in mind his